The Good Old Way,

OR

An Excellent and Profitable Treatiſe of

REPENTANCE

MADE

By that Pretious man of God and faithfull Martyr of Jeſus Chriſt

Mr JOHN BRADFORD

in the yeare 1553.

Now publiſhed with two Prefaces, *relating the life of the Author, and the excellency of the* WORKE.

Except ye repent ye ſhall all likewiſe periſh. *Luke* 13. 5.

The times of this Ignorance God winked at, but now commandeth all men every where to Repent. *Act.* 17. 30.

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To all faithfull *Mnaſons*, *old Diſciples*, and all thoſe who deſire and endeavour to walk in the good old Goſpel-way of *Faith and Repentance*.

Grace, Mercy, and Peace from God our Father, and from our Lord JESUS CHRIST.

IT is a common Proverb that good Wine needs no Ivy buſh, No more doth this good old Wine, this excellent *Treatiſe* of that Saint of God, Mr *Bradford* need any letters of commendation. Yet it will be requiſite to ſpeak ſomething, and I hope it will be interpreted a deed of

charity if I interpoſe as an Advocate for the truth of this *Orphan Tract*, whoſe Father was a Saint on earth, and now reignes as a glorious Saint in heaven. The work is legitimate, tranſcribed after an exact Copy: and it's ſutable to the ſtile, and ſavours of the Authors ſpirit. The many choyce breathings in his letters, and this Treatiſe are all of a peece, *good old gold*, more pretious then that of Ophir.

Something I ſhall briefely ſpeake of the *Author*, and then of this *Tract*. For the Author, what his learning was is upon Record, how ſolid and ſinuous his diſputations were with the Popiſh Prelates, Spaniſh Friars, and others that viſited him in priſon, and how dextrouſly he managed all his Diſputations, *with Wiſdome, judgement*, and *zeale*, you may read largely in Mr *Foxes Martyrology*. He was a man of an acute witt, penetrating judgement, and had the approbation and advice of *Martin Bucer* to enter into the Miniſtery.

His piety was rare and eminent. As was the man, ſo was his communication, holy and uſefull. Who ſo reads his

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ſpirituall breathings, (I might almoſt call it a tranſcendent ſtyle) in his Epiſtles, muſt needs confeſſe, that he was one of the holieſt men that ever *lived ſince the Apoſtles time*. Take a taſt of him in theſe few characters,

1. He was a zealous, plaine, profitable Preacher of Gods word, He knew how to divide the word aright, and walke accordingly. He had thoſe two rare Qualifications of a Preacher ὀρθοτομεῖν καὶ ὀρθοποδεῖν. He was a *Boanerges* a ſonne of Thunder, to impenitent, obdurate ſinners, but a *Barnabas*, a ſonne of conſolation to the children of God.

2. He was of an humble ſelfe-denying ſpirit. I never read of any, that had a meaner opinion of himſelfe, then he had. You ſhall finde the ſubſcription of his letters, *Miſerrimus peccator*, *a very hypocrite, the moſt hard-hearted unthankefull ſinner, a very painted hypocrite, John Bradford*. So cheap an eſteeme had he of himſelfe. This humility is an adorning grace, next to the garment of Chriſts righteouſneſſe, none like to it, wherefore the Apoſtles phraſe is Emphaticall 1 *Pet.* 5. Τὴν ταπεινοφροσύνην ἐγκομβώσα-

Sr: *Be ye cloathed with humility*: Let it be your uppermoſt garment; *Cyprian* ſaith, *Fundamentum ſanctitatis eſt humilitas*. This holy man's example is worthy of our imitation.

3. He was much acquainted with God, and enjoyed a holy communion and familiarity with him, in Prayer & Meditation. He meditated much, and Meditation is the ſpirituall digeſtion of the ſoule. It's a divine ruminating upon the word read, or Preached: when we meditate ſeriouſly on the Promiſes, Attributs, or ſuch choyce ſubjects, *we are up in the Mount with Moſes*, we ſoare aloft, even to heaven, being carryed by the wings of holy meditation. This meditation is an uphill duty, *Iſaack*, *Moſes*, *Paul*, and other Saints of God, have found ſweet conſolation flowing from it: And he joyned prayer to Meditation, he was frequently upon his knees, *and he would not riſe up, till he felt ſomething coming in*, ſome ſpirituall illapſe darted upon his ſoule. His practice was ſutable to *Bernard's* reſolution, *Nunquam Domine diſcedam a te ſine te*. He ſtudied uſually upon his knees, and prayed much

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in his ſtudy; and indeed he ſtudies well who praies well. And he can take the moſt comfort of his ſtudy, who reaps the fruits of his paines, as Returnes of his prayers.

4. He was of a melting tender heart. He wept much and mourned, that he could not bring his dull heart to love Jeſus Chriſt more. At table as he ſate at meat, he uſually pulled his hat down before his eyes, and poured forth abundance of teares upon his trencher. He had a tender heart, bowells opened to the Priſoners, he had a tender care both of their bodies and ſoules. When he was in Priſon, he viſited frequently his Fellow-Priſoners, and ſpent much time in praying for them, exhorting of them, and contributing liberally out of his purſe unto them.

I need adde no more, for what I can ſay is too little & beneath the Authors worth, of whom the World was not worthy: He lived a Saint, and died a Martyr.

Now, for this worke which I here preſent to the Reader, I am aſſured, that its not ſpurious, but the genuine

iſſue of this worthy Author. Herein is handled *The Doctrine of Repentance*, with many moving conſiderations thereunto. Perhaps his plaine Phraſe may not ſuite this curious age, which is too too much given to affectation of words, *Sed diſtinguenda ſunt tempora.* Thoſe times were not uſed to ſet forth or garniſh their diſhes as now they are, yet, the food is wholſome, plaine and profitable. And if our palates cannot reliſh ſuch food, I feare there's ſome diſtemper in them, and it's our duty to pray for the removall thereof, I ſhall not make a Panegyrick on the Treatiſe. The work will abundantly commend it ſelfe. *Here's Evangelicall Repentance, preſt home unto the Conſcience*, with many cogent convincing Arguments. It was then ſpoken in ſeaſon, and it's a Doctrine that can never be preſt out of ſeaſon: Theſe are Goſpel daies. The Kingdome of heaven is at hand, and of all times Goſpel times are peculiar times of Repentance. The Lord calls upon all rankes of men, *Magiſtrates, Miniſters, People, Repent, Repent.* Various diſpenſations call on us to repent, ſome times

times God ſpeaks in the Thunder of judgement, ſometimes in the Muſick of mercy: Both by mercies and judgements we are called to Repentance. The laſt words of this holy Martyr were *Repent England*: And truly the words of a dying man ſhould be much ſet by, Eſpecially of a dying Saint, who bequeaths this Legacy to England in his laſt breath.

Now whoever thou art, that readeſt this book, and art hereby won, to think on thy waies, and turne unto God, give God the glory, and look on it as a ſpeciall hand of providence, in bringing this book to thy ſight. I will not detaine thee longer from reading this enſuing Treatiſe; Read it, and read it againe, with prayer and Meditation, and the Lord teach thee to profit by it. And ſo I commend thee to the grace of God, and bid thee heartily Farewell; entreating thy prayers for him, who in love to thy ſoule, hath revived this Treatiſe, and remaines

Thy ſervant for Chriſts ſake

H. W.

Henry Wilkinson

To the Reader.

BEing over entreated to Preface ſomething to this Peece, I crave a little patience, whileſt I ſpeak a little both to the Worke and Workman; In the Work, there is, 1. The Matter, 2. the Frame or compoſure conſiderable, the ſubject matter is Repentance, and thats a thing, which will never be out of ſeaſon, till ſin, which never is in ſeaſon, be out of mens hearts and lives. Some men (indeed) have thought (in temptation only I hope) this a worke (for ſome at leaſt in theſe daies) too legall, and below their Goſpel priviledges, but if it be rightly ſtated and underſtood, it will be found a Goſpell both duty and priviledge beyond the mercy of Law, and never more ſeaſonable then in times of Grace Act. 17. 30, much preſſed by the Lord of Preachers and his forerunners, by his Apoſtles, and their ſucceſſors down to our Authors time, who frequented no one doctrine or duty more. For the forme and manner of handling this Theme, we referre thereunto, his method, his ſtile or phraſe. In the firſt, we muſt allow a latitude to him, to others, according to each mans gift and genius, ſo long as curioſity and confuſion be avoided, and the capacity

capacity of the hearer conſidered. Much I know is written about the Method of Preaching, and it muſt be granted, that nothing contributes more to the memory both of the ſpeaker and hearer, then method doth: Howbeit, the rule holds that the greateſt art is to diſſemble art, and that Preacher who ſtudies himſelf and his people moſt, uſually ſpeaks moſt to the heart, and to edification; a Workman may fetch his ſtuffe from anothers ſhop, but if he will make the ſuit fit, he muſt apply himſelfe to the party concerned, and take meaſure of him; I mean this, a Teacher muſt fetch all his materials from the word, but his application from the Auditory, and herein this good man was his crafts maſter.

Nor will his Method (I am confident) be quarrelled by any true Artiſt, he begins with a deſcription of the Term, of the Thing, and that done, he caſts it into the parts, vindicating them from falſe gloſſes and miſtakes, and reſtoring them to their proper ſenſe; and the way thus cleared, he bears down all before him with ſtrength of argument and application, wherein lies the life of this, of any Sermon.

For his Phraſe, thats ſuited to the times wherein he lived, and to the matter that lies before him, and whilſt 'tis ſo, it was not needfull, either to alter a tearme unleſſe it were ſuperannuated, or to adde a word, unleſſe it were to make up a

gappe

a gappe where the Coppy ſeemed defective: It is confeſſed on all hands (his perſecutors not gainſaying it) that the Author was (in thoſe times) a maſter of ſpeech, but he had learned of his Maſter, not to ſpeak what he could ſpeake, but what his hearers could heare, he knew that clearnes of ſpeech was the excellency of ſpeech and therefore reſolved with a good Orator to ſpeak beneath himſelfe, rather then above his Auditory, and with the nurſe to ſpeake broken words rather then obſcure and doubtfull, otherwiſe, his eloquence was confeſſedly great, that is, Native, Maſculine, Modeſt, in one, Heavenly, for if you marke him, he ſavours and breaths nothing but Heaven, yea, he ſparkles, thunders, lightens, pierces the ſoft, breaks only the ſtony heart.

Marc. 4. 33 *Lumen orationis perſpicuitas.* *Aug.* who would call a bone *oſſum* to avoid the ambiguity in *os.* in Pſal. 138. *ſecundum Aug.*

The bleſſing of God hath been ſignally eminent upon this land in her Preachers, I had almoſt ſaid beyond all lands ſince the Reformation, the Lord make us ſenſible of it, & really thankefull for it to the encouragement of all ſuch. Amongſt theſe, I have in my time met with foure mighty men upon this very argument, now all with God, for I forbeare to inſtance in the living, the men are, John Bradford, John Udall, Arthur Dent, Dan. Dyke, and (if I might be pardoned for for comparing dead men, which I doe not practice towards the living) I ſhould think that as Mr Bradford is before them all in time, ſo not behinde any one of them in this way of Preaching

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he was of a moſt ſweet, humble, and melting ſpirit, who (I know not how) will be in a mans boſome ere he be aware, and willingly winne him from himſelfe to Chriſt. Many years are now paſt ſince I firſt read this Tract, and it is not to be ſtranged if ſtill I affect it, tis the firſt Printed Sermon that affected me to purpoſe, and I were to blame, if I ſhould be unwilling to carve and convey it to others, which whileſt I doe, it is not to be expected, that I ſhould engage either for or againſt every punctilio in it, he ſhall ſhew little ingenuity and leſſe Charity, who cannot look upon ſuch a Brother diſſenting in ſome opinion or expreſſion, without ſome abatement of affection or reſpect. It was the frequent profeſſion of my ever honoured Predeceſſor, where I ſee moſt of Chriſt, there will I love moſt, whether the party be of my opinion or of a different judgement, ſo he, ſo I, but of the Work enough; ſhall I ſpeak a little of the Workman? *This bleſſed Martyr, who beautified his ſufferings with his* meekneſſe *&* humility, *was (doubtles)* one of a thouſand, *whether a better Preacher or Scholler, is to me a great queſtion, after his converſion, his whole life was a continued Sermon of Kepentance, in his addreſſes to the Univerſity, to the City, to his Country men and kinſmen, he Preacht Repentance, he liv'd Repentance, and in his laſt farewell to this land, he breathed out his laſt thus:* O England, England Repent Repent of thy ſins.

I am much ashamed, when I read his workes and life penned by many, and cannot without sad reflections upon my selfe, consider how farre our meanes, helps, opportunities are beyond his times, and how infinitely I, to censure none but my selfe, fall short of him in the practice of godlinesse *and power of exhortation. Truly if* Luthers *three engredients, 1. Prayer, 2. Meditation, 3. Temptation, make up either* Preacher *or* Christian, *you may find them* all *in him, who was a man of* prayer, *of* meditation, *of* temptations, *as his workes speak him, and they found him, who have made use of him, in their temptations and desertions: The man who most (in my mind) resembled him in* Preaching, conference, prayer, temptation, *every way, was the man whose society I sometimes enjoyed: this blessed man, now with Christ, hath often told me, that he himselfe (whose ability and dexterity in setling and satisfying troubled spirits was certainly great) hath been at one time, so* overwhelmed *with temptations, and at another, so* becalmed *into a* flatnesse *and* listlesnes *of spirit, that he hath been enforced to* adopt M. Bradfords *meditations, ejaculations, and expressions, & to spread them before God as* his own, *upon this account, because* M. Bradford *had in his writings (as he thought) represented his case, said more for him, and done his errand better then he could for himselfe. This passage I the rather publish, (because*

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upon this occaſion) I would ſtir up men of parts and experience to impart their experiences and ſufficiencies in this kind whilſt they live, as little knowing how many drooping and deſponding ſoules their ſurviving workes may helpe, when themſelves ſleep in the duſt. It is a thing that long ſince I bewailed, that ſo little is this way done by able, Orthodox, experienced Caſuiſts, but they who (for ought appeares) know leaſt of the myſtery of godlineſſe, and methods of Satan, undertake the worke. I doe not meane ſuch as Gerſon, Pariſienſis, Savãorola, &c. who ſpeake as if they had met with ſomething of God in their lives and conſciences; but certaine Jeſuits and Canoniſts, who reſolve all into a blind, and (upon the matter) an humane credence, and ſhew more wit then grace; as 'twas once ſaid of a Rabbin in their reſolves. There be not (I believe) more able men for caſe divinity and all practicalls in the World, then in this Nation, would they apply themſelves accordingly, ſome yet living, have given undeniable proofes of their ability in this errand, I forbeare to name them, becauſe I would decline the ſuſpicion of flattery, I may more freely ſpeak of our Greenhams, Dods, Perkins, Ameſes, Baineſes, as alſo of our Randals, Boltons, Bals, &c. who are now out of hearing, but not out of memory; Oh that others behind them in time, but not in abilities, would take up the worke where they left, and carry

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it on, at leaſt, that that brother, *who owes ſo much to God for temptations, and can ſay (out of his obſervations) ſo much for* God *in the caſe of temptation and deſertion, would at laſt perfect his* Tract of Temptations *ſo happily begun.*

Mr R. Ca. of *Tentat.*

But I have made the Porch too wide, I conclude where I began, with humble (and when I ſay humble I ſay all) Mr Bradford, *I have had ſome other Workes of his, but* Warre *hath Plundred me of many Books. This peece, a godly Brother* (who is never weary of doing good) *hath recovered out of the* duſt, *and once more made publique, under God, thank him (Reader) if thou be the better for it, and better thou maiſt be, if thou wilt lay downe* pride and prejudice, *and take this up in humility, and with purpoſe of amendment, read it, think on it, pray for a bleſſing, and if thou findeſt little at firſt, read againe, pray againe, apply againe, and I miſſe my aime, if thou doſt not meet with more at laſt, then it ſeemed to promiſe at firſt. I commend both it and thee to the bleſſing of the Great God, and having anſwered the importunity of my friend in ſaying thus much, I reſt*

Thine in Chriſt

R. H.

Robt. Harris D.D.

A profitable Treatise of Repentance, made by that holy and Constant Martyr of Christ

Mr. JOHN BRADFORD.

1553.

MAT. 4. 17.

Amend your lives for the Kingdome of Heaven is at hand.

THe life we have at this present, is the gift of God, in *whom we live, move and are*; and therfore he is called Jehovah, for the which life, as we should be thankfull, so may we not

not in any wise use it after our corrupt fantasies; but to the end for which it is given and lent us, that is; to the setting forth of Gods praise and glory, by repentance, conversion and obedience to his good will and holy lawes; whereunto his long-suffering doth, (as it were) even draw us, if our hearts by impenitency were not hardned. And therfore our life in the *Scripture* is called a *walking*; for that, as the body draweth dayly more and more neare its end, that is the earth: even so our soul draweth daily more and more neere unto a period, that is, salvation, or damnation, heaven or hell.

Of which thing, in that we are most careless, and very fooles, (for we alas, are the same to day, we were yesterday, and not better or nearer to God, but rather nearer to hell, Sathan and perdition; being covetous, idle, carnall, secure, negligent, proud, &c. I think my labour cannot be better bestowed then with the Baptist, Christ Jesus, and his Apostles, to harp on this string, which of all other, together with faith, is most necessary, and in these daies most seasonable.

ſonable. What ſtring is that? ſaith one? Forſooth brother, the ſtring of *Repentance*, the which Chriſt our Saviour did uſe, firſt in his Miniſtry, and as his Miniſter, at this preſent I will uſe unto you all: *Repent for the Kingdome of heaven is at hand.*

This ſentence thus pronounced, and Preached by our *Saviour Jeſus Chriſt*, , as it doth command us to *repent*, ſo to the doing of the ſame, it ſheweth us a ſufficient cauſe to ſtirre us up thereunto; namely, *for that, The Kingdome of heaven* (which is a Kingdome of all joy, peace, riches, power and pleaſure) *is at hand*, to all ſuch as doe ſo, that is, as do *repent*. So that the meaning hereof is, as though our Saviour might thus ſpeak preſently: *Syrs* for "that I ſee you all walking the wrong "way, even to Sathan, and unto hell "fire, by following the Kingdome of "Sathan, which now is coloured un-"der the vaine pleaſures of this life, "and fooliſhneſſe of the fleſh, moſt ſub-"tilly, to your utter undoing and de-ſtruction: behold and marke well what I ſay unto you: *The Kingdome of Heaven*,

that is, an other manner of joy and felicity, honour and riches, power and pleaſure, then you now perceive or enjoy, is *even at hand*, and at your backs: and if you will turne againe, that is *repent* ye, you ſhall moſt truely and pleaſantly feele, ſee and inherit. Turne againe therefore I ſay; that is *Repent*, for this joy I ſpeake of, *the Kingdome of heaven is at hand.*

1. Here we may note, firſt the corruption of our natures, in that to this commandement. *Repent* you, he addeth a cauſe, *For the Kingdome of heaven is at hand*: For by reaſon of the corruption and ſturdineſſe of our nature, God unto all his commandements, commonly, either addeth ſome promiſe to provoke us to obedience, or elſe ſome ſuch ſufficient cauſe, as cannot but ſtirre us up to hearty labouring for the doing of the ſame: as here, to the commandement of acting repentance, he addeth this Ætiologe or cauſe, *For the Kingdome of heaven is at hand.*

2. Againe, in that he joyneth the commandement as a reaſon, ſaying: *For the Kingdome of heaven is at hand.* We may

may learne that of the Kingdome of heaven, none (to whom the Miniſtry of Preaching doth appertaine) can be partaker, but ſuch as repent and doe amend. Therefore, dearely beloved, if you regard the *Kingdome of Heaven*, in that you cannot enter therein, except you repent; I beſeech you all of every eſtate, as you deſire your own peace of conſcience to repent and amend. The which thing that ye may doe, I will endeavour my beſt now to helpe you, by Gods grace.

But firſt, becauſe we cannot well tell what repentance is, through ignorance, and for lack of knowledge, and falſe teaching: I will (to begin withall) ſhew what Repentance is. Repentance, is no Engliſh word, but we borrow it of the Latiniſts,, to whom it is an after thinking in Engliſh: in Greeke, a being wiſe afterwards: in Hebrew, a converſion or turning; the which converſion or turning, cannot be true and hearty, (unto God eſpecially) without ſome good hope or truſt of pardon, for that which is already done and paſt, is therefore (after hearty ſorrow) an earneſt

1. Reſipiſcentia.
2. Μετανοια.
3. תשובה

purpoſe to amend, and to turne to God with a truſt of pardon.

This definition may be divided into three parts.

1. Firſt a ſorrowing for our ſinnes.

2. Secondly, a truſt of pardon, which otherwiſe may be called, a perſwaſion of God's mercy, by the merits of Chriſt, for the forgiveneſſe of our ſinnes,

3. And thirdly, a purpoſe to amend, or a converſion to a new life. The which third or laſt part, cannot be called ſo properly a part, as an effect of that repentance we now ſpeake of, as towards the end ye ſhall ſee by Gods grace. But yet leſt ſuch as ſeeke for occaſion to ſpeake evill, ſhould have any occaſion, if they tarry not out the end of this ſermon: I therefore divide repentance into the three foreſaid parts.

1. Of ſorrowing for our ſinne.

2. Of good hope or truſt of pardon.

3. Of a new life.

Thus you may ſee what the thing is; a ſorrowing for ſinne, a purpoſe to amend,

mend, with a good hope or truſt of pardon.

This penance not only differeth from that which men commonly take to be *penance*, in ſaying and going over our enjoyned Ladies Pſalters, ſeaven penitentiall Pſalmes, ſuperſtitious Faſtings, Pilgrimages, Almes-deeds, and ſuch like things; but alſo from that which the more learned have declared, to conſiſt of three parts: namely, contrition, confeſſion, and ſatisfaction.

Contrition, they call a juſt, and a full ſorrow for their ſinne. For this word, *juſt and full*, is one of the differences, between *Contrition*, and *Attrition*.

Confeſſion, they call, a numbering of all their ſinnes in the eare of their ghoſtly Father: for as (ſay they) a judge cannot abſolve without knowledge of the cauſe or matter; ſo cannot the Prieſt, or ghoſtly Father, abſolve from other ſinnes, then thoſe which he doth heare.

Satisfaction they call amends making unto God for their ſinnes, by their undue works, *Opera indebita*, workes more then they need to doe, as they terme them:

them: This is their penance which they Preach, Write, and allow: But how true this ſtuffe is, how it agreeth with Gods word, how it is to be allowed, taught, Preached written, let us a little conſider.

If a man repent not, untill he have a *juſt and full ſorrowing* for his ſinnes (dearly beloved) when ſhall he repent? For in as much as hell fire, and the puniſhment of the Divels, is a juſt puniſhment for ſinne: In as much as in all ſinne, there is a contempt of God, which is all goodneſſe, and therefore there is a deſert of all ilneſſe: alas; who can beare or feele this juſt ſorrow, this full ſorrow for our ſinnes, this their contrition, which they doe ſo diſcerne from their attrition? ſhall not man by this doctrine rather deſpaire, then come to repentance? If a man repent not untill he have made confeſſion of all his ſinns in the eare of his ghoſtly Father: if a man cannot have abſolution of his ſins, untill his ſins be told by tale and number in the Prieſts eare, in that (as *David* ſaith) none can underſtand, much leſſe then utter all his ſins: *Delicta quis intelligit*

telligit? Who can understand his sins? In that *David* complaineth of himselfe, elsewhere, how that his sinnes have overflowed his head, and as a heavy burthen doe oppresse him; alas shall not a man by this doctrines be utterly driven from repentance? Though they have gone about, something to make a plaister for their sores of confession or attrition, to assuage this stuffe, bidding a man to hope well of his contrition, though it be not so full as is required, and of his confession, though he have not numbred all his sinnes, if so be that he doe so much as in him lieth: dearely beloved, in that there is none, but that herein he is guilty (for who doth as much as he may?) think yee, that this plaister is not like salt to sore eyes? Yes undoubtedly, alas when they have done all they can, for the appeasing of consciences in these poynts, this is the summe, that we yet should hope well, but yet so hope that we must stand in a mammering and doubting, whether our sins be forgiven. For to beleeve *remissionem peccatorum*, that is, to be certaine of forgiveneſse of sinnes, as our Creed

teacheth

teacheth us, they count it a presumption. O abomination, and that not onely therein, but in all their penance as they paint it!

As concerning *satisfaction*, by their *Opera indebita*, undue workes; that is: by such works as they need not to doe, but of their own voluntarinesse and willingnesse: (wilfulnesse in deed) who seeth not monstrous abomination, blasphemy, and even, open fighting against God? For if satisfaction can be done by man; then Christ died in vaine, for him that so satisfieth, and so reigneth he in vaine; so is he a Bishop and a Priest in vaine. Gods law requireth love to God with all our heart, soule, power, might and strength: so that there is nothing can be done to God-ward, which is not contained in this commandement: nothing can be done, over and above this. Again, Christ requireth to man-ward, that we should love one another as he loved us. And think you, beloved, that we can doe any thing to our Neighbourward, which is not herein comprized?

Deut. 6.2. Mat. 22.

Mark 20. Luke 10.

Ioh. 3.

Yea, let them tell me, when they do any

any thing ſo in the love of God, and their Neighbour, but that they had need to cry: *Remitte nobis debita noſtra*, forgive us our ſinnes. So farre are wee off from ſatisfying. Doth not Chriſt ſay: When you have done all things that I have commanded you, ſay: that ye be but unprofitable ſervants? Put nothing to my word, ſaith God, Yes, workes of ſupererogation, (yea, ſuper-abomination) ſay they. Whatſoever things are true (ſaith the Apoſtle Saint *Paule*) Whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things pertaine to love, whatſoever things are of good report, if there be any vertue, if there be any praiſe: have you them in your minde, and doe them, and the God of peace, ſhall be with you. Beloved this leſſon well regarded would pull us from Popiſh ſatisfactory Works, which doe deface Chriſts treaſures and ſatisfaction.

Mat. 6.

Luke 17.

Apoc. 22.

Deut. 4. 1.

Phil. 4.

In heaven and in earth was there none found that could ſatisfie God's anger for our ſinnes, or open heaven for man, but onely the Son of God *Jeſus Chriſt*.

Christ, the *Lion of the Tribe of Juda*, who by his bloud hath wrought the work of Satisfaction; and he *onely is worthy* all *honour and glory*, and *praise*; for he hath opened the *book with the seaven seales*, and done all.

Dearely beloved, therefore abhorre this abhomination, even to think that there is any other satisfaction to Godward for sinne, then Christs blood only. Blasphemy it is, and that horrible, to think otherwise. The blood of Christ purifieth (saith St *John*) *from all sinne*. And therefore he is called the *Lambe slaine from the beginning of the World*, because, there was never sinne forgiven of God, nor shall be from the beginning untill the end of the World, but onely through Christs death: Prate the Pope and his Prelates as please them, with their Pardons, Purgatory, Purgations, Trentalls, Diriges, workes of supererogation, superabomination, &c.

Esai 45. I am he (saith the Lord) *which putteth away thine offences*, and that *for my own sake, and will no more remember thine iniquities. Put me in remembrance* (for *we will reason together*) and tell me what thou hast

haſt for thee, to make thee righteous. Thy firſt father offended ſore, &c. And thus writeth St *John*, *If any man ſinne, we have an advocate* (ſaith he) *with the Father, even Jeſus Chriſt the righteous, and he is the propitiation, or ſatisfaction for our ſinnes.* 1 Joh. 2.

As in the fourth chapter he ſaith, that God hath ſent his ſonne to be a *propitiation*, or *ſatisfaction* for our ſinnes: According to that which *Paul* writeth, where he calleth Chriſt a *merciſull and faithfull* Prieſt, to purge the peoples ſins. So that blind Buſſards and perverſe Papiſts they be, which yet will prate, that our merits or Workes do ſatisfy for our ſinnes, in part or in whole, before Baptiſme or after.

For to omit the teſtimonies I brought out of *John* and *Paul*, which the blind cannot but ſee: I pray you remember the Text out of *Eſay*, which even now I rehearſed, being ſpoken to ſuch as were then the *people of God*, and had been a long time, but yet were fallen into grievous ſins, after their adoption into the number of Gods Children. It is for *mine own ſake* (ſaith God) that I put away

way thy sinnes. Where is your parting of the stake now? If it be for Gods own sake, if Christ be the propitiation: then recant, except you will become Idolaters, making your works God and Christ. Say as *David* teacheth: *not to us Lord, not to us, but to thy name be the Glory.*

And it is to be noted, that God doth cast in their teeth, even the sinne of their first Father, least they should think that yet, perchance, for the *righteousnesse and goodnesse of their good Fathers*, their sinnes might be the sooner pardoned, and so God accept their works.

If they had taken satisfaction, for that which is done to the Congregation publikely, by some notable punishment, as in the *Primitive Church* was used to *open* offendors, shadowes whereof, and some pore Traces yet remaine, when such as have sinned in Adultery, go about the Church with a Taper in their shirts; Or if they had taken satisfaction for restitution to Man ward, of such goods as wrongfully are gotten, the which true repentance cannot be without: or if by satisfaction, they had

had meant a new life, to make (as it were) amends to the Congregation thereby, as by their evill life, they did offend the Congregation; in which sense the Apostle seemeth to take that which he writeth in 2 *Cor.* 7. where the old interpreter calleth *Apologian, satisfaction*, which rather signifies a defence or answering againe. If I say, they had taken satisfaction any of these waies, then they had done well, so that the satisfaction to God had been left all only to Christ.

Againe if they had taken confession, either for that which is to God privately, either for that which is to the Congregation publiquely, either for that which is a free consultation with some one learned in Gods booke, and called thereunto as first it was used, and I wish were now used among us; either for that which is a reconciliation of one to another, it had been something, yea, if they had taken it for faith, because it is a true demonstration of Faith. as in *Paul* we may see, when he calleth Christ the *Captaine of our Confession*, that is of our Faith (and so confessors were

called

called in the Primitive Church) such as manfully did witnesse their faith with the perill of their lives: if, I say, they had taken it thus, then had they done rightwell.

And so Contrition, if they had left out their subtill distinction, between it and Attrition, by this word *just or full*, making it a hearty sorrow for their sinnes, then we would never have cryed out against them therefore. For we say, repentance hath three parts; Contrition, if you understand it for a hearty sorrow for sinne; Confession, if you understand it for faith, of free pardon in Gods mercy, by Jesus Christ; and Satisfaction, if you understand it not to God-wards (for that only to Christ must be left alone) but to man-ward in restitution of goods wrongfully or fraudulently gotten, of name hindred by our slaunders, and in newnesse of life: although (as I said before) none will shew more plainely by Gods grace that this last is not so much a part indeed, as a plain effect or fruit of true repentance.

I might here bring in examples of their

their penance, how perilous it is to be embraced: but let the example of their grand-sire *Judas* ſerve, in whom we ſee all the parts of their pennance, as they deſcribe it; and yet notwithſtanding he was damned. He was ſory enough, as the effect ſhewed: he had their contrition fully, out of the which he *confeſſed* his fault, ſaying, *I have betrayed innocent blood*: and thereunto he made ſatisfaction, *reſtoring the mony* he had received. But yet all was but loſt, he hanged up himſelfe, his bowells burſt out, and he remained a child of perdition for ever. I would wiſh that this example of *Judas*, in whom ye ſee the parts of their Pennance, contrition, confeſſion, and ſatisfaction, would move them to repentance, and to deſcribe it a little better, making hope or truſt of Gods free mercy a piece thereof; or elſe with *Judas* they will marre all.

Perchance theſe words, contrition, coufeſſion, and ſatisfaction, were uſed as I have expounded them at the firſt. But in that we ſee ſo much danger and hurt by uſing them without expoſitions; either let us joyne to them open

expoſitions alwaies, or elſe let us not uſe them at all, but ſay as I write, that repentance is a hearty ſorrow for our ſinnes, a good hope or truſt of pardon, through Chriſt, which is not without an earneſt purpoſe to amend, or a new life. This repentance is the thing, whereto all the Scripture calleth us. This repentance do I now call you all unto: this muſt be continually in us, and not for a Lent-ſeaſon, as we have thought: this muſt increaſe daily more and more in us, without this we cannot be ſaved.

Search therefore your hearts all, all "ſwearers, blaſpheamers, lyers, flatte-"rers, lewd, or idle talkers, jeſters, bri-"bers, covetous perſons, drunkards, "gluttons, whoremongers, theeves, "murtherers, ſlanderers, idle livers, "negligent in their vocations, &c. All ſuch, and all other as lament not their ſinnes, as hope not in Gods mercy for pardon, and purpoſe not heartily to amend, to leave their ſwearing, drunkenneſſe, whoredome, covetouſneſſe, idleneſſe, &c. All ſuch I ſay, ſhall not, or cannot enter into God's Kingdome, but hell

hell fire is *prepared* for them, weeping, and *gnashing of teeth*: whereunto, alas, I feare mee, very many will needs goe, in that very many will be as they have beene; let us even to the wearing of the tongue to the stumpes, Preach and Pray never so much to the contrary, and that even in the bowels of Jesus Christ: as now I beseech you all; all and every Mothers Child, to repent and lament your sinne, to trust in Gods mercy, and to amend your lives.

Now me thinkes ye are somewhat astonished: whereby I gather, that presently you desire this repentance, that is, this sorrow, good hope, and newnesse of life, The which that you may the rather attaine, and get to your comforts, as I have gone about to be a mean to stirre up in you (by Gods grace) this desire of Repentance, so through the same grace of God, will I goe about now to shew you, how you may have your desire in this behalfe.

And first concerning this part, namely, sorrow for our sinnes, and hearty lamenting of the same: For this, if you desire the having of it, you must be-

ware, that you thinke not that of your ſelves, or of you own free will, by any meanes you can get it. You may eaſily deceive your ſelves, and mock your ſelves, thinking more of your ſelves then is ſeemely. *All good* things, and not peeces of good things, but *all good* things, ſaith St *James*, *come from God the Father of light*. If therefore repentance be good (as it is good) then the parts of it be good. From God therefore doe they come, and not of our free will. It is the Lord that mortifieth, that bringeth down, that humbleth, ſaith the Scripture in ſundry places: After thou hadſt ſtricken me (ſaith *Jeremy*) *I was aſhamed*, Loe he ſaith After thou hadſt ſtricken me: and therefore prayeth he, even in the laſt words almoſt, he writeth, *Turne us O Lord, and we ſhall be turned*, The which thing *David* uſed very often.

Wherefore firſt of all, if thou wouldeſt have this part of repentance, as for the whole, becauſe it is Gods gift; ſo for this part goe thou unto God, and make ſome little prayer, as thou canſt, unto his mercy for the ſame, in this or like ſort.

Mer-

"*Mercifull Father of our Saviour Jeſus*
"*Chriſt, becauſe I have ſinned and done*
"*Wickedly; yet, through thy goodneſſe, have*
"*received a deſire of repentance*, whereto,
"this thy long-ſufferance doth draw
"my hard heart: I beſeech thee, for
"thy mercies ſake in Chriſt, to work
"the ſame repentance in me; and by
"thy ſpirit, Power, and Grace, ſo to
"humble, mortify, and feare my con-
"ſcience for my ſinnes, that in thy
"good time thou maiſt comfort and
"quicken me againe through Jeſus
"Chriſt thy dearely beloved Sonne.
AMEN.

After this ſort, I ſay, or otherwiſe, as thou thinkeſt good, if thou wilt have this firſt part, Contrition or ſorrow for thy ſinnes, do thou begge it of God, through Chriſt, And when thou haſt asked it, as I have laboured to drive thee from truſting in thy ſelfe; ſo now I goe about to move thee from flattering of thy ſelfe, from ſluggiſhneſſe, and negligence, to be diligent to uſe theſe meanes following. Unto prayer, which I would thou ſhouldeſt firſt uſe as thou canſt: Secondly get thee Gods Law as

a glaſſe to look in: for in it, and by it, cometh the true knowledge of *ſinne*, without which knowledge there can be no ſorrow. For how can a man ſorrow for his ſinnes, which knoweth not his ſinnes? As when a man is ſick, the firſt ſteppe to health, is to know his ſickneſſe: even ſo to ſalvation, the firſt ſtep, is to know thy damnation due for thy many ſinnes.

The law of God therefore muſt be gotten, and carefully looked in; we muſt look in it ſpiritually, and not carnally, as the outward word or letter doth declare and utter: and ſo our Saviour teacheth us in *Matthew*, expounding the ſixth and ſeaventh Commandements, not only after the outward deed, but alſo *after the heart*, making there the *anger* of the heart, a kind of murther; luſting after another mans wife, a kind of adultery.

And this is one of the differences betweene Gods Law and mans Law; that of this (man's law I meane) I am not condemnable, ſo long as I obſerve outwardly the ſame. But Gods Law goeth to the roote and to the heart, condemning

demning me for the inward motion, althongh outwardly I live moſt holily. As for example; if I kill no man, though in my heart I hate, man's law condemneth me not: but otherwiſe doth Gods Law. And why? for it ſeeth the root from whence the evill doth ſpring. If hatred were taken out of the heart, then loftineſſe in lookes, detraction in tongue, and murther by hand, could never enſue. If luſting were out of the heart, curioſity in countenance, wantonneſſe in words, loathſome boldneſſe in body would not appeare.

In that therefore this outward evill ſprings out of the inward corruption. Iames 2. ſeeing Gods Law alſo is a law of *liberty*, as ſaith St *James*, and *ſpirituall* as ſaith St *Paule*, perfectly and ſpiritually it is to Rom. 7. be underſtood, if we will truely come to the knowledge of our ſinnes. For of this inward corruption, reaſon knoweth little or nothing. I had not known (ſaith *Paul*) that *luſting* (which to reaſon, and to them which are guided only by reaſon, is thought but a trifle) I had not knowne (ſaith he) this luſting to have been *ſinne*, if the Law had

not ſaid, *Non concupiſces*, thou ſhalt not luſt.

To the knowledge therefore of our ſinne (without which we cannot repent, or be ſorry for our ſinne) let us ſecondly get us God's law as a glaſſe to look in: and not only literally, outwardly, or partly; but alſo ſpiritually, inwardly and throughly. Let us conſider the heart, and ſo ſhall we ſee the foule ſpotts we are ſtained withall, at leſt inwardly, whereby we the rather may be moved to hearty ſorrow and ſighing. For as St *Auguſtine* ſaith, it is a glaſſe which feareth no body, but even look what a one thou art, ſo it painteth thee out.

In the Lawe we ſee it is a foule ſpot, not to love the Lord our God, with all (I ſay) our heart, ſoule, power, might, and ſtrength, and that continually.

In the Law it is a ſoule ſpot, not only to make to our ſelves any graven image or ſimilitude, to bow thereto, &c. but alſo, not to frame our ſelves wholly after the word and image whereto we are made.

In the Law we ſee that it is ſoule

ſpot, not only to take Gods name in vaine, but alſo not earneſtly, heartily, and even continually to call upon his name only, to give thankes unto him only, to believe, to publiſh, and live in his holy word.

In Gods Law, we ſee it is a foule ſpot to our ſoules, not only to be an open prophaner of the Sabbath day, but alſo not to reſt from our own words and works, that the Lord might both ſpeak and work in us and by us; not to heare his holy word, not to communicate his Sacraments, not to give occaſion to others to holineſſe, by our example in *Godly* workes, & reverent eſteeming of the Miniſtry of his Word.

In Gods Law, we ſee it a foule ſpot to our ſoules, not only to be an open diſobayer of our parents, Magiſtrates, Maſters, and ſuch as be in any authority over us; but alſo not to honour ſuch even in our hearts, not to give thankes to God for them, not to pray for them, to aide, to help, or relieve them, to bear with their infirmities, &c.

In Gods Law, we ſee it is a foule

ſpot

ſpot in our ſoules, not only to be a man-queller in hatred, malice, proud lookes, brags, back-biting, railing, or bodily ſlaughter: but alſo not to love our neighbours; yea, or enemies, even in our hearts, and to declare the ſame in all our geſtures, words and works.

In Gods law, we ſee it a foule ſpot to our ſoules, not only to be a Whoremonger in luſting, in our hearts, in wanton looking, in uncleane and wanton talking, in actuall doeing unhoneſtly with our Neighbours Wife, Daughter, ſervant, &c. But alſo not to be chaſt, ſober, temperate in heart, lookes, tongue, apparell, deeds, and to help others thereunto accordingly, &c.

In Gods Law, we ſee it is a foule ſpot to our ſoules, not only in heart, to covet, in look or word to flatter, lye, colour, &c. in deed to take away any thing which pertaineth to another: but alſo, in heart, countenance, word and deed, not to keepe, ſave and defend, that which pertaineth to thy neighbour, as thou wouldeſt thine own.

In Gods Law, we may ſee it a foule

ſpot

ſpot, not only to lye and beare falſe witneſſe againſt any man; but alſo, not to have as great a care over thy Neighbours name, as over thine own.

Sinne in Gods Law, it is we may ſee, and a foule ſpot, not only to conſent to evill luſt, or carnall deſires, but even the very carnall luſts and deſires themſelves, are ſinne, as ſelfe love, and many ſuch like. By reaſon whereof I think there is none that looketh well therein, but though he be blameleſſe to the World, and faire to the ſhew; yet certainly, inwardly his face is foule arrayed, and ſo ſhamefull, filthy, pocky, and ſcabbed, that he cannot but be ſorry at the contemplation thereof, and that ſo much more, by how much he continueth to look in this glaſſe accordingly.

And thus much concerning the ſecond mean, to the ſtirring up of ſorrow for our ſinne, that next unto Prayer we ſhould look in Gods law ſpiritually. The which looking, if we uſe with prayer, as I ſaid, let us not doubt, but at the length God's ſpirit will work, as now to ſuch as believe; for to the unbelievers

believers all is in vaine, (their eyes are ſtarke blind, they can ſee nothing) to ſuch as believe (I ſay) I truſt ſomething is done even already. But if neither by prayer, nor by diligent looking into Gods law ſpiritually, as yet thy hard, unbelieving heart feeleth ſorrow, nor lamenting for thy ſinne. Thirdly, look upon the tagge tied to Gods Law: for to his Law there is a tagge tied, that is, a penalty, and that no ſmall one, but ſuch an one, as cannot but make us caſt our curriſh tailes between our leggs, if we believe it; for all is in vaine, if wee be faithleſſe, not to beleeve before wee feele.

This tagge, is Gods malediction or curſe. *Maledictus omnis* (ſaith it) *qui non permanet in omnibus quæ ſcripta ſunt in libro legis, ut faciat eam.* Loe, accurſed (ſaith he) is all, no exception, all, ſaith God which continueth not in all things (*for he that is guilty of one is guilty of the whole*, ſaith St *James*) in all things therefore (ſaith the Holy Ghoſt) which are written in the booke of the Law to doe them, He ſaith not, to heare them, to talke of them, to diſpute of them, but, to doe them.

Who is he now that doth theſe? *Rara Avis*, few ſuch Birds, yea none at all: *For all are gone out of the way*, though not outwardly by word or deed, yet inwardly at the leaſt by default, and wanting of that which is required: ſo that a child of one nights age is not pure, but (by reaſon of birth-ſinne) in danger of Gods malediction: then much more we, which alaſſe, *have drunken in iniquity, as it were water*, as *Job* ſaith: but yet we quake not. Tell me now, good brother, why doe you ſo lightly conſider Gods curſe, that for your ſins paſt *you are ſo careleſſe as if you had made a covenant with death and damnation*, as the wicked did in *Eſais* time? what is Gods curſe? At the Popes curſe, with book, bell, and candle; O! how trembled we which heard it, although the ſame was not directed to us; yea, hanging over us, all by reaſon of our ſinnes: alas, how careleſſe are we? O faithleſſe hard hearts! o *Jeſabels* gueſts, rocked and laid aſleepe in her bed! O wicked wretches, which being come into the depth of ſinne, doe contemne the ſame! O ſorrowleſſe ſinners, and ſhameleſſe harlots.

Is not *the anger of a King death*? and is the anger of the King of all Kings, a matter ſo lightly to be regarded as we doe regard it, which for our ſinnes are ſo wretchleſſe, that we ſlugge and ſleep it out? As *wax melteth away at the heat of the fire* (ſaith *David*) ſo doe *the wicked periſh at the face or countenance of the Lord.*

If, dearely beloved, his face be ſo terrible and intollerable for ſinners, and the wicked: what think we his hand is? At the face and appearing of Gods anger, the earth trembleth: but we, earth, earth yea, ſtones, Iron, flints, tremble nothing at all. If we will not tremble in hearing, woe unto us, for then ſhall we be cruſhed in pieces in feeling. *If a Lyon roare, the beaſts quake:* but we are worſe then beaſts, which quake nothing at the roaring of the Lyon, I meane the *Lord of Hoſts*. And why? becauſe the curſe of God, hardneſſe of heart, is fallen upon us, or elſe we could not but lament and tremble for our ſinnes: If not for the ſhame and foulneſſe thereof; yet, at the leaſt, for the malediction and curſe of God, which hangeth over us for them.

Lord

"Lord be mercifull unto us for thy "Chriſts ſake, and ſpare us in thine an- "ger, remember thy mercy towards us Amen.

And (thus much for the third thing for the moving of us to ſorrow for our ſinnes) that is, for the tagge tied to Gods Law, I meane, for the malediction and curſe of God. But if our hearts be ſo hard, that through theſe we yet feele no hearty ſorrow for our ſinnes: Let us fourthly ſet before us, examples paſt and preſent, old and new; thereby the holy ſpirit may be effectuall, to worke in his time this worke, of ſorrowing for our ſinne.

Look upon Gods anger for ſinne in *Adam* and *Eve*, for eating a peece of an apple, or ſome ſuch fruit. Were not they the deareſt creatures of God, caſt out of Paradiſe? Were not they ſubject to mortality, travaile, labour, &c. Was not the earth accurſed for their ſinnes? Doe not we all, men in labour, women in travailing with child, and all in death, mortality and miſery, even in this life feele the ſame? And was God ſo angry for their ſinne, and he being

the

the ſame God will he ſay nothing to us for ours (alas) more horrible then the eating once of one peece of an apple?

Gen. 6. Gen. 19. In the time of *Noah* and *Lot*, God deſtroyed the whole world with Water; and the Cities of *Sodom* with *Gomorrah*, *Seboim* and *Adama*, with fire and brimſtone from heaven for their ſinnes namely for their Whoredomes, *pride*, *idleneſſe*, *unmercifulneſſe to the poore*, *tyranny*, &c. In which wrath of God, even the very babes, birds, fowles, fiſhes, herbs, trees, and graſſe periſhed: and think we that nothing will be ſpoken to us much worſe, and more abominable then they. For all men may ſee, if they will, that the Whoredomes, pride, unmercifulneſſe, tyranny, &c. of Gen. 19. England, farre paſſeth in this age, any age that ever was before, *Lots* wife looking back was turned into a ſalt ſtone: and will our looking back againe, yea our turning back againe, to our wickedneſſe, doe us no hurt. If we were not already more then blind Beetles, we would bluſh; *Pharaoh* his heart was hardned, ſo that no miracle any

could convert him: if ours were any thing ſoft, we would beginne to ſobbe.

Of ſix hundred thouſand men only two entred into the Land of promiſe, becauſe they had *ten times ſinned againſt the Lord*, as he himſelfe ſaith; and think we, that God will not *ſweare in his wrath, that we ſhall never enter into his reſt*, which have ſinned ſo many ten times, as we have toes and fingers; yea, haires on our heads and beards (I feare me) and yet we paſſe not.

Joſua & Caleb.

Num. 14.

The man that ſware, and he that gathered ſticks on the Sabbath day were ſtoned to death, but we think our ſwearing is no ſinne, our bribing, rioting, yea, whore-hunting on the Sabbath day, pleaſeth God, or elſe we would ſomething amend our manners.

Lev. 24. Num. 13.

Elies negligence in correcting his ſonnes, nipped his neck in two: but ours which pamper up our Children like puppets, will they put us to no plunge? *Elies* ſonnes for diſobaying their Fathers admonition, brought over them Gods vengeance: and will our ſtubbornneſſe doe nothing.

1 K. 5.

Sauls malice to *David*, *Acabs* diſpleaſure againſt *Naboth*, brought their blood
3 Reg. 21. 22. to the ground for dogges to eate; yea, their Children were hanged up and
4 Reg. 21. ſlaine for this cauſe: but we continue in
4 Reg. 10. malice, envy and murther, as though we were able to wage warre withthe Lord.

Davids adultery with *Bathſheba* was viſited on the child borne, on *Davids* daughter, defiled by her brother, and on his children one ſlaying another, his Wives defiled by his own ſonne, and himſelfe driven out of his Realme in his old age; and otherwiſe alſo, although he moſt hartily repented his ſin: But me thinks we are more deare unto God then *David*, which yet was a man after God's own heart, or elſe we could not but tremble, and beginne to repent.

The rich glutton who inſatiatly delighted in gluttony; what did it availe him? it brought his ſoule to hell, and have we any preheminence that God will doe nothing to us.

Achans ſubtil theft provoked Gods anger againſt all Iſrael: and our ſubtilty; yea, open extortion, is ſo fine and politick, that we think God cannot eſpie it.

Ge-

Gehezi his covetouſneſſe, brought it not the Leproſy upon him, and on all his ſeed? *Judas* alſo hanged himſelfe. But the covetouſneſſe of England is of another cloth and colour: Well, if it were ſo, the ſame Taylor will cut it accordingly.

Ananias and *Saphyra*, by Lying, linked to them ſuddain death: but ours now prolongeth our life the longer, to laſt in eternall death.

The falſe witneſſes of the two *Iudges*, againſt *Suſanna*, lighted on their own heads, and ſo will ours doe at length.

But what goe I about to avouch ancient examples, where daily experience doth teach? The ſweat the other yeare, the ſtormes the Winter following, will us to weigh them in the ſame ballances, Men hanging and killing themſelves, which are (alas) too rife in all places, require us to regiſter them in the ſame roules. At the leaſt, Children, Infants, and ſuch like, which yet can not utter ſinne by word or deed; we ſee Gods anger againſt ſinne, in puniſhing them by ſickneſſe, death, mis-hap, or otherwiſe, ſo plainly, that we cannot but

grone againe, in that we have poured out theſe ſinnes in word or deed more abundantly.

And here, with me, a little look on God's anger, yet ſo freſh, that we cannot but ſmell it, although we ſtoppe our noſes never ſo much; I pray God we ſmell it not more freſh hereafter, I meane it forſooth (for I know you look for it) in our deare late Soveraigne Lord, the Kings Majeſty, you all know he was but a child in years defiled he was not with notorious offences: Defiled, ſaid I, nay rather, adorned with ſo many good gifts, and wonderfull qualities, as never Prince was from the beginning of the World. Should I ſpeake of his wiſdome, of his ripeneſſe in judgement, of his learning, of his Godly zeale, Heroicall heart, Fatherly care for his Commons, Nurſe-like ſolicitude for Religion? &c.

Nay, ſo many things are to be ſpoken of Gods exceeding graces in this Child, that, as *Saluſt* writeth of *Carthage*, I had rather ſpeak nothing, then too little, in that too much is too little.

This

This gift God gave unto us Engliſh-men, before all Nations under the Sunne, and that of their exceeding love towards us. But alas, alas; for our unthankfulneſſe ſake, for our ſinne ſake, for our carnality and prophane living, Gods anger hath touched, not only the body, but alſo the mind of our King, by a long ſickneſſe, and at length hath taken him away by death; death, cruell death, fearefull death, O, if Gods judgement be begun on him, which as he was the chiefeſt, ſo I think the holyeſt, and godlieſt in the Realme of England, (alas) what will it be on us, whoſe ſinnes have overgrowne ſo our heads, that they are climed up to heaven? I pray you (my good brethren know, that Gods anger towards us for our ſinnes cannot but be great: yea, too fell, in that we ſee it was ſo great, that our good King could not beare it. What befell Jewry, after the death of *Joſias*? Lord ſave England, and give us repentance: my heart will not ſuffer me to tarry longer herein: I hope this will cauſe ſome repentance.

If therefore the prayer for Gods

feare, the looking in God's glaſſe, and the tagge thereto will not burſt open the blockiſh heart, yet hope I, that the repetition of theſe examples, eſpecially of our late King, and this troubleſome time, will move ſome teares out of thine heart, if thou wilt pray for Gods Spirit accordingly. For who art thou (think alwaies with thy ſelfe) that God ſhould ſpare thee more then them, whoſe examples thou haſt heard? What friends haſt thou? Were not of theſe Kings, Prophets, Apoſtles, learned, and come of holy ſtocks? I deceive my ſelfe (think thou with thy ſelfe) if I believe that God, being the ſame God that he was, will ſpare me; whoſe wickedneſſe is no leſſe, but much more then ſome of theirs. He hateth ſinne now as much as ever he did. The longer he ſpareth, the greater vengeance will fall: the deeper he draweth his Bow, the ſorer will his ſhafe pierce.

But if yet thy heart be ſo hardned, that all this will not move thee; then ſurely art thou in a very evill eſtate, and remedy now I know none. What, ſay I, none? Know I none? Yes, there is one, which

which is suresby, as they say, to serve, if any thing will serve: You look to know what this is forsooth, the Passion, and Death of Jesus Christ. You know, the cause, why Christ became man, and suffered as he suffered, was the *sinnes of his People*, that he might save them from the same.

Consider the greatnesse of the sore, I mean sinne, by the greatnesse of the Chyrurgion, and the salve. Who was the Chyrurgion? no Angel, no saint, no Arch-angel, no power, no creature in heaven nor earth: but only he, by whom all things were made, all things are ruled also; even Gods own Deare-ling, and only beloved sonne, becom-ing man.

Oh what a great thing is this, that could not be done by the Angells, Arch-angels, Potentates, powers, or all the creatures of God, without his own sonne? who of necessity must come down from heaven, to take our nature, and become man. Here have ye the Chyrurgion: great was the cure, that this mighty Lord took in hand.

Now, what was the salve? certainly

of an vnestimable value, and of many compositions. I cannot recite all, but rather must leave it to your hearty considerations, Thirty three yeares was he curing our sore: he sought it earnestly, by fasting, watching, praying, &c. The same night that he was betrayed, I read how busy he was about a plaister in the Garden, when he lying flat on the ground, praying with teares, and that of blood not a few, but so many as did flow down on the ground againe; crying on this sort, *Father* (saith he) *if it be possible, let this cup depart from me.* That is, if it be possible, that else the sinnes of mankind can be taken away, grant that it may be so. Thou heardest *Moses* crying for the Idolaters: thou heardest *Lot* for the *Zoarites*: *Samuel*, *David*, and many other, for the Israelites. And, deare Father, I onely am thine own Sonne, as thou hast said, *in whom thou art well pleased*: wilt thou not heare me? I have by the space of thirty three years, done alwaies thy will: I have so humbled my selfe, that I would become an *abject amongst men*, to obay thee. Therefore (deere Father) if it be possible

grant

grant my requeſt, ſave man-kind, now without any farther labour, ſalves, or plaiſters. *But yet* (ſaith he) *not as I will, but as thou wilt.*

But Sir, what heard he? Though he *ſweat blood and water*, in making his plaiſter for our ſore of ſinne, yet it framed not. Twice he cryed without comfort, yea, though to comfort him God ſent an Angel, we know that yet this plaiſter was not allowed for ſufficient, untill hereunto, Chriſt Jeſus, was betrayed, forſaken of all his Diſciples, forſworne of his dearely beloved, bound like a Theefe, belyed on, buffeted, whipped, ſcourged, crowned with thornes, crucified, racked, nailed, hanged up between two theeves, curſed and railed upon, mocked in miſery, and had given up the ghoſt; *then bowed downe the head of Chriſt*, then God the Father which is the head of Chriſt, allowed the plaiſter, to be ſufficient and good for the healing of our ſore, which is ſinne. Now would God abide our breath, becauſe the ſtinke, damnation, guiltineſſe, was taken away, by the ſweet ſavour of the breath of this Lambe, thus *offered once for all.*

So

So that here, dearely beloved, we as in a glasse may see, to the bruising of our blockish hard hearts, Gods great judgement and anger against sinne. The *Lord of Lords*, the King *of* Kings, the *brightnesse* of Gods glory, the *Sonne* of God, the dearling of his Father, in *whom he is well pleased*, hangeth betweene two Theeves, crying for thee and mee, and for us all; *My God, my God, why hast thou forsaken mee.*

Oh hard hearts that we have, who delight in sinne. Look on this, see the very heart of Christ pierced with a speare, wherein thou maist see, and read Gods anger for sinne. Woe to thy hard heart that pierced it.

And thus much for the first part of Repentance, I meane, for the meanes of working contrition. First use Prayer: then look on Gods Law: thirdly, see his curse: fourthly, set examples of his anger before thee: and last of all, set before thee the precious death of our Lord and Saviour Jesus Christ.

From this and prayer cease not, till thou feele some hearty sorrow for thy sin. The which when thou feelest,

then

then labour for the other part, that is, faith, in this ſort.

As firſt in contrition I willed thee not to truſt to thy free will, for the attaining of it: ſo doe I will thee in this. Faith is ſo farre from the reach of mans free-will, that to reaſon it is plain fooliſhneſſe. Therefore, thou muſt firſt goe to God, whoſe *gift it is*; thou muſt I ſay, get thee to the *Father of mercy*, whoſe worke it is, that as he hath brought thee downe by Contrition, and humbled thee, ſo he would give thee Faith, raiſe thee up, and exalt thee.

In this manner therefore, with the Apoſtles, and the poore man in the Goſpel that cryed, *Lord increaſe our Faith, Lord help my unbeleefe*, pray thou and ſay, *O merciſull and deare Father, of our Lord and Saviour Jeſus Chriſt, in whom, as thou art well pleaſed, ſo haſt thou commanded us to heat him. for as much as he often biddeth us to aske of thee, and thereto promiſeth that thou wilt heare us, and grant us that which in his name we ſhall aske of thee. loe, gracious Father, I am bold to begge of thy mercy, through thy Sonne Jeſus Chriſt, one ſparkle of true and certaine perſwaſion of thy goodneſſe and love towards*

mee

mee in Christ, where through, I being assured of the Pardon of all my sinnes, by the mercies of Christ thy Sonne, may be thankefull to thee, love thee and serue thee in holinesse and righteousnesse all the daies of my life.

On this sort, I say, or otherwise, as God shall move thee, pray thou first of all, and look for thy request at Gods hand, without any doubting, though forthwith thou feelest not the same; for oftentimes we have things of God given us, long before we feele them as we would doe. Now unto this prayer, use thou these meanes following.

After prayer for Faith, which I would should be first; Secondly, because the same springeth out of the hearing, not of Masse, Mattins, Canons, Councells, Doctors, Decrees, but out of the hearing of Gods word, get Gods word; but, not that part which serveth specially to Contrition; that is, the Law: but the other part, which serveth specially to consolation and certain perswasions of Gods love towards thee, that is, the gospell or publication of Gods mercy in Christ, I mean the free promises.

But

But here thou muſt know, that there are two kindes of promiſes; one, which is properly of the Law; another of the Goſpel. In the promiſes of the Law, we may indeed behold Gods mercy, but ſo, that it hangeth upon the condition of our worthineſſe, as if thou love the Lord withall thy heart, &c. thou ſhalt find mercy. This kind of promiſe though it declare unto us Gods love, which promiſeth where he needeth not: yet unto him that feeleth not Chriſt, *which is the end of the Law*, they are ſo farre from comforting, that utterly with the Law they bring man to great deſpaire; ſo greatly we are corrupt, for none ſo loveth God as he ought to doe. From theſe therefore get thee to the other promiſes of the goſpel, in which we may ſee ſuch plenty, and franke liberality of Gods goodneſſe, that we cannot but be much comforted, though we have very deeply ſinned. For theſe promiſes of the goſpel doe not hang on the condition of our worthineſſe, as the promiſes of the Law doe; but they depend and hang on Gods truth, that as God is true, ſo they cannot but be performed

formed to all them which lay hold on them by Faith; I had almoſt ſaid, which caſt them not away by unbeliefe.

Marke in them therefore two things; namely, that as well they are free promiſes, without any condition of our worthineſſe, as alſo that they are univerſally offered to all (I ſay) which are not ſo ſtubborne, as to keep ſtill their hands, whereby they ſhould receive this almes in their boſomes, by unbeliefe. As concerning Infants and children, you know I now ſpeak not; but concerning ſuch as be of years of diſcretion, and under the Goſpel. And now you look that I ſhould give you a taſt of theſe promiſes, which are both free and univerſall: except none but ſuch as except themſelves. Well, you ſhall have one or two for a ſay.

In the 3d of *John* ſaith our Saviour! *So God the Father loved the World*, that he would give his Deareling, his one only ſonne, that *all that believe in him ſhould not periſh but have everlaſting life.* Loe, Sir, he ſaith not, that ſome might have life? but all ſaith he. And what all? all that love him with all their hearts? all

that

that have lived a good life? Nay all that beleeve in him. Although thou haſt lived a moſt wicked and horrible life, if now thou believe in him, thou ſhalt bee ſaved, Is not this ſweet grace?

Againe, ſaith Chriſt: *Come unto me all ye that labour and are laden, and I will refreſh you.* Let us a little look on this letter, *Come unto mee*, Who ſhall come? Lords, Prieſts, Holy men, Monkes, Friars? yea, Coblers, Tinkers, Whores, Theeves, Murtherers alſo, if they lament their ſinnes. Come unto mee (ſaith he) all ye that labour and are laden; that is, which are afraid and weary of your ſinnes. And what wilt thou doe, Lord? *And I ſhall refreſh you* (ſaith he.

Oh what a thing is this: *And I will refreſh you?* Wot you who ſpake this? He that never told lie: He is the *truth*, there was *never guile found in his mouth*: and now will he be untrue to thee (good brother) which art ſorry for thy greivous ſinnes? No forſooth, *heaven and earth ſhall paſſe, and periſh, but his word ſhall never faile.*

Saint *Paul* ſaith, *God would have all men*

ſaved

ſaved. Loe, he excepteth none. And to *Titus: the grace of God bringeth ſalvation to all men.* as from *Adam*, all have received ſinne to damnation; ſo by Chriſt all have grace offered to Salvation, if they reject not the ſame. I ſpeak not now of Infants, I ſay, nor need I enter into the matter of Predeſtination. In preaching of repentance, I would *gather* where I could with Chriſt.

As ſurely as I live, (ſaith God) *I will not the death of a ſinner.* art thou a ſinner? Yea: Loe, God ſweareth, he will not thy death. How canſt thou now periſh? Conſider with thy ſelfe, what profit thou ſhouldeſt have, to believe this to be true to others, if not, to thy ſelfe alſo: *Sathan doth ſo.* Rather conſider with Peter; that the promiſe of Salvation pertaineth not only to them which are nigh, or to ſuch as are ſalne a little: but alſo to all, to whom the Lord *hath called,* be they never ſo farre off.

Loe, now by me, the Lord calleth thee, thou Man, thou Woman, that art very farre off. The promiſe therefore pertaineth to thee, needs muſt thou be

ſaved

ſaved, except thou with Satan ſay, God is falſe. and if thou doe ſo, *God is faithfull and cannot deny himſelfe.*: as thou ſhalt feele by his plagues in hell, for ſo diſhonouring God, to think that he is not true. Will he be found falſe now? The matter hangeth not on thy worthineſſe, but it hangeth on God's truth. Clap hold on it, and I warrant thee, Chriſt is the *propitiation for our ſinnes; yea for the ſins of the whole World*, of Jew and Gentiles; believe this, Man; I know thou believeſt it: ſay therefore in thy heart ſtill, *Domine adauge mihi fidem*, Lord encreaſe my faith: Lord help my unbeleefe. Bleſſed *are they which ſee not* (by reaſon) *this but yet believe*: Beloved, we *muſt hope above hope*, as *Abraham* did.

And thus much for a taſt of the promiſes, which are every where, not only in the new Teſtament, but alſo in the Old. Read the laſt end of *Leviticus* 26. The Prophet *Iſaiah* 30. Where he ſaith, *God tarryeth looking for thee to ſhew thee mercy.* alſo the 40, and ſo forth to the 60. Read alſo 2 *Kings* 24. *Pſ.* 33. *Joel* 2. &c.

Howbeit if all this will not ſerve,

and if yet thou feeleſt no faith, no certaine perſwaſion of Gods love; then prepare thy ſelfe unto Prayer, and diligent conſidering of the free and univerſall promiſes of the Goſpel. Thirdly ſet before thee thoſe bleſſings which heretofore, and at this preſent, God hath given thee. Conſider, how he hath made thee a Man or a Woman, which might have made thee a Toade, or a Dogge; And why did he this? Verily, becauſe he loved thee. and thinkeſt thou, if he loved thee when thou waſt not, to make thee ſuch a one, as he moſt graciouſly hath; and will he not now love thee, being his handy work? Doth he hate any thing that he made? Is there unableneſſe with him? Doth he love for a day, and ſo farewell? No, beloved, *God loveth to the end*, his *mercy endureth for ever*. Say therefore with *Job*. *Operi manum tuarum, porrige dextram*, that is, to the work of thy hands, put thy helping hand.

Againe, hath he not made thee a Chriſtian Man or Woman, where if he would he might have made thee a Turk or Pagan? This thou know'ſt he did of

love

love. and doſt thou think his love is leſſened, if thou lament thy ſinne? Is *his hand ſhortned for helping thee? Can a Woman forget the child of her wombe? and though ſhe ſhould, yet will not I forget thee, ſaith the Lord.* He hath given thee limbes, he hath given thee witt, reaſon, diſcretion, &c. to See, heare, goe, &c. He hath long ſpared thee, and borne with thee, when thou never purpoſed'ſt to repent: and now thou repenting, will he not give thee mercy? Wherefore doth he grant thee to live at this preſent, to heare him to ſpeak this, and mee to ſpeak this but of love to us all? Oh, therefore let us pray him, that he would adde to this, that we might believe theſe love-tokens, that he loveth us, and indeed he will doe it. Lord open our eyes in thy gifts, to ſee thy gracious goodneſſe, *Amen.*

But to tarry in this I will not. Let every man conſider Gods benefits, paſt and preſent, publike and private, ſpirituall and corporall, to the confirming of his faith, concerning the promiſes of the Goſpel, for the pardon of his ſinnes.

I will now goe about to ſhew you a fourth meane to confirme your faith in this, even by examples. Of theſe there are in the Scriptures very many; as alſo daily experience doth diverſely teach the ſame, if we were diligent to obſerve things accordingly; wherefore, I will be more breefe herein, having reſpect to time, which ſtealeth faſt away.

Adam in Paradiſe tranſgreſſed grievouſly, as the painfull puniſhment, which we all as yet feele, proveth, if nothing elſe. Though by reaſon of his ſinne, he diſpleaſed God ſore, and ranne away from God, (for he would have hid himſelfe; yea, he would have made God the cauſer of his ſinne, in that he gave him ſuch a Mate, ſo farre was he from asking mercy) yet all this notwithſtanding, God turned his fierce wrath, neither upon him nor *Eve*, which alſo required not mercy; but upon the Serpent Sathan: promiſing unto them a *ſeed*, *Jeſus Chriſt*; by whom, they at the length ſhould be delivered. In token whereof, though they were caſt out of Paradiſe for their nurture, to

ſerve

ſerve in ſorrow, which would not ſerve in joy; yet he made them apparel to cover their nakedneſſe; a viſible document, and token of his inviſible love and grace, concerning their ſoules. If God was ſo mercifull to *Adam*, which ſo ſore brake his commandement, and rather blamed God then asked mercy; Thinkeſt thou, O man, that he will not be mercifull to thee, which blameſt thy ſelfe and deſireſt pardon?

To *Cain* he offered mercy if he would have asked it, *What haſt thou done, ſaith God? the voyce of thy Brothers blood, cryeth unto me out of the earth.* O mercifull Lord (ſhould *Cain* have ſaid) I confeſſe it; But alas he did not ſo, and therefore, ſaid God; Now, that is, in that thou deſireſt not mercy; *Now*, I ſay, *be thou accurſed &c.* Loe, to the reprobate he offered mercy, and will he deny it thee, which art his child?

Noah did he not ſinne and was drunk? good *Lot* alſo, both in *Sodom* diſſembled a little with the Angels, *prolonging the time*; and out of Sodome he fell very foule; as did *Judah* and the Patriarks againſt *Joſeph*; but yet I ween they

found mercy. *Moſes*, *Myriam*, *Aaron*, though they ſtumbled a little, yet received they mercy: Yea, the people in the wilderneſſe often ſinned and diſpleaſed God, ſo that he was purpoſed to have deſtroyed them. *Let me alone* (ſaith he to *Moſes*) *that I may deſtroy them.* But *Moſes* did not let him alone, for he prayed ſtill for them, and therefore God ſpared them. If the people were ſpared, through *Moſes* prayer, they not praying with him, but rather worſhiping their golden Calfe, eating & drinking, & making jolly good cheere: Beloved, why ſhouldeſt thou doubt whether God will be mercifull to thee? having as indeed thou haſt, one much better then *Moſes* to pray for thee & with thee, even Jeſus Chriſt, who *ſitteth on the right hand of his Father, and prayeth for us*, being no leſſe faithfull in his Fathers houſe, the Church, then *Moſes* was in the Synagogue. *David*, that good King, had a foule foile, when he committed Whoredome with his faithfull ſervants wife, *Bethſheba*; whereunto he added alſo a miſchievous murther, cauſing her husband, his moſt faithfull

Souldier

Souldier *Uriah* to be ſlaine, with an honeſt company of his moſt valiant men of warre, and that with the *ſword of the uncircumciſed.*

In this ſinne though a great while he lay aſleepe (as many doe now adaies, God give them good waking) thinking that by the Sacrifices he offered, all was well, God was content: yet at length, when the Prophet, by a Parable, opened the offence, and brought *David* in remembrance of his own ſinne, and in ſuch ſort, that he gave judgement againſt himſelfe; then quaked he, his Sacrifices had no more taken away his ſinnes, then our Sir *Johns Trentals*, and wagging of his fingers over the heads of ſuch as lie aſleepe in their ſinnes (out of the which when they are awaked, they will ſee, that it is neither Maſſe nor Mattins, bleſſing nor curſing will ſerve) then I ſay, he cryed out, ſaying, *Peccavi Domine*, *I have ſinned* (ſaith he) *againſt my Lord and good God*, which hath done ſo much for me; I cauſed indeed *Uriah* to be killed, I have ſinned, I have ſinned, what ſhall I doe? I have ſinned, and am worthy of eter-

nall damnation. But what ſaith God, by this Prophet: *Dominus tranſtulit peccatum tuum, non morieris*; The Lord hath taken away thy ſinnes, thon ſhalt not dye. O good God, he ſaid, but *Peccavi*, I have ſinned: but yet from his heart, and not from his lips only, as *Pharaoh* and *Saul* did, and incontinently he heareth; *Thou ſhalt not dye, the Lord hath taken away thy ſinnes*: Or rather, hath laid them upon another; yea, tranſlated them upon the back of his ſonne Jeſus Chriſt, who bare them, and not only them, but thine and mine alſo, if that we will now cry but from our hearts, *Peccavimus*, we have ſinned, good Lord we have done wickedly, enter not into judgement with us, but be merciſull unto us after *thy great mercy, and according to the multitude of thy compaſſions, doe away our iniquities*, &c. For indeed, God is not the God of *David* only: *Idem Deus omnium*, He is the God of all: ſo that, *Quicunq; invocaverit nomen Domini, ſalvus erit*. He or ſhee, whoſoever they be that call upon the name of the Lord, ſhall be ſaved. In confirmation whereof, this Hiſtory is written, as are alſo the other

which

which I have recited, and many more which I might recite. As of *Manaſſes* the wicked King, which ſlew *Eſay* the Prophet, and wrought very much wickedneſſe; yet the Lord ſhewed mercy upon him. being in priſon, as his prayer doth teach us. *Nebuchadnezzar* though for a time he bare Gods anger, yet at the length he found much mercy,

The City of Ninivie alſo found favour with God, as did many other, which for brevity I will omit, and will bring forth one or two out of the New Teſtament, that we may ſee God to be the ſame God in the New Teſtament, that he was in the Old.

I might tell you of many, if I ſhould ſpeake of the Lunatick, ſuch as were poſſeſſed with Divels, Lame, Blind, dumb, deaf, lepers, &c. but time will not ſuffer me, therefore, one or two ſhall ſerve. *Mary Magdalen had ſeven Divels,* but yet they were caſt out of her: and of all others, ſhe was the *firſt* that Chriſt appeared unto, after his reſurrection. *Thomas* would not believe Chriſts reſurrection, though many told him, which had

had ſeen and felt him: by reaſon whereof, a man might have thought that his ſinnes would have caſt him away. *Except I ſhould ſee and feele* (ſaith he) *I will not believe.* Ah wilfull *Thomas*; I will not, ſaith he, but Chriſt appeared unto him, and would not looſe him, neither will he thee, beloved, if with *Thomas*, thou wilt keepe company with the Diſciples, as *Thomas* did. *Peters* fall was ugly he accurſed himſelfe, if ever he knew Chriſt, and that for feare of a Maiden, and lyed not once, but three ſeverall times, and that in the hearing of Chriſt his Maſter; but yet the third time Chriſt looked back, and caſt on him his eye of grace, ſo that he went out and wept bitterly. And after Chriſts reſurrection, not only did the Angels will the Woman to tell *Peter*, that Chriſt was riſen, but Chriſt himſelfe appeared unto him; ſuch a good Lord is he.

The Theefe hanging on the Croſſe, ſaid thus; *Lord when thou comeſt into thy Kingdome, remember mee*; And what anſwer had he? *This day* (ſaith Chriſt) *thou ſhalt be with me in Paradiſe.* What a comfort

for is this, in that he is now the ſame Chriſt to thee and mee, and to us all, if we will runne unto him? for he is the ſame *Chriſt to day and to morrow, untill he come to judgement*. Then indeed, he will be inexorable; but now is he more ready to give then we to aske. If thou cry, he *heareth thee even before thou cry*.

Crie therefore, behold, man, he is not partiall. *Call*, ſaith he, *and I will heare thee; aske and thou ſhalt have; ſeeke and thou ſhalt finde*; though not at the firſt, yet at the length. If he tarry a while, it is but to try thee. *Nam veniens veniet, & non tardabit*; He is coming and will not be long. Iſai 31. Mat. 7. Heb. 10.

Thus have you foure meanes, which you muſt uſe to the attaining of faith, or certain perſwaſion of Gods mercy towards you, which is the ſecond part of repentance; namely, prayer, the free and univerſall promiſes of Gods graces, the recordation of the benefits of God, paſt and preſent, the examples of Gods mercy. Which although they might ſuffice, yet will I put one more to them, which only of it ſelfe, is full ſufficient; I meane, the death of the Sonne of

God, Jeſus Chriſt; which if thou ſet before the eyes of thy mind, it will confirme thy aſſurance; for it is the great Seale of England, as they ſay; yea, of all the World, for the confirmation of all Patents and perpetuities of the everlaſting life, whereunto we are all called.

If I thought theſe, which I have before recited, were not ſufficient to confirme your faith of Gods love towards ſuch as doe repent, I would tarry longer herein. But becauſe I have been both long, and alſo I truſt, you have ſome exerciſe of conſcience in this daily (or elſe you are to blame) I will but touch and goe, conſider with your ſelves what we are, miſers, wretches, and enemies to God. Conſider what God is, even he which hath all power, majeſty, might, glory, riches, &c. perfectly of himſelfe, and needeth nothing, but hath all things. Conſider what Chriſt is, concerning his God-head, coequall *with his Father*, even he by whom all things were made; he, I ſay, by whom all things are ruled and governed. Concerning his Man-hood, the onely Deare-

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ling of his Father, in whom is all his joy. Now Syr, what a love is this? that this God which needeth nothing, would give wholly his own ſelfe to thee, his enemy, wreaking his wrath upon himſelfe, in this his ſonne: as a man may ſay, to ſpare thee, to ſave thee, to win thee, to bye thee, to have thee, to enjoy thee for ever. Becauſe thy ſinne hath ſeperated thee from him, to the end thou mighteſt come eftſoones into his company againe, and therein remaine, he himſelfe became, as a man would ſay, a ſinner; or rather ſinne it ſelfe, even a malediction or curſe: that wee ſinners, we accurſed by our ſinne, might by his oblation or ſuffering for our ſinnes, by his curſe, be delivered from ſinne and from malediction. For by ſinne he deſtroyed ſinne, killing Death, Sathan, and ſinne, by their own weapons; and that for thee and mee (man) if we caſt it not away by unbeliefe. Oh wonderfull love of God. Who ever heard of ſuch a love? The Father of Heaven for us his enimies, to give his own dearly beloved Sonne, Jeſus Chriſt, and that not only

to

to be our brother, to dwell among us: but also, to the *death of the Crosse* for us? Oh wonderfull love of Christ to us all, that was content and willing to work this deed for us. Was there any love like to this love?

God indeed hath commended his charity and love to us herein, *that when we were very enemies unto him, he would give his own sonne for us*, That we being men, might become, as you would say, Gods; God would become man, That we being mortall, might become immortall, the immortall God would become mortall man. That we earthly wretches might be Cittizens of Heaven, the Lord of Heaven would become, as a man would say, earthly. That we being accursed, might be blessed, God would be accursed. That we by our father *Adam*, being brought out of Paradise, into the puddle of all pain, migh be redeemed, and brought into Paradise againe, God would be our Father and un *Adam*, thereunto. That we having nothing, might have all things, God having all things, would have nothing. That we being vassailes,

and

and ſlaves to all, even to Sathan the Fiend, might be Lords of all, and of Sathan: The Lord of all would become a vaſſaile, and a ſlave to us all, and in danger of Sathan. Oh love incomprehenſible. Who can otherwiſe think now, but if the gracious good Lord diſdained not to give his own Sonne, his own hearts joy for us his very enemies, before we thought to beg any ſuch thing at his hands, yea, before we were? Who, I ſay, can think otherwiſe, but that with him, he *will give us all good things*: If when we hated him and fled away from him, he ſent his Sonne to ſeek us: who can think otherwiſe, then that now we loving him, and lamenting, becauſe we love him no more, but that he will for ever love us? He that giveth the more to his enemies, will he not give the leſſe to his friends? God hath given his own Son, then which nothing is greater, even to us his enemies: and we now being become his friends, will he deny us faith and pardon of our ſinnes? which though they be great, yet in compariſon they are nothing at all to the price

given

given, Chriſt Jeſus would give his own ſelfe for us, when we willed it not: and will he now deny us Faith, if we will it? This will is his earneſt, that he hath given us truly to look indeed, for the thing willed. And look thou for it indeed: for as he hath *given thee to will, ſo will he give thee to doe.*

Jeſus Chriſt gave his life for our evils, and by his death he delivered us. O then, in that he liveth now, and cannot dye, will he forſake us? his heart blood was not too deare for us, when we asked it not: what can then be now too deare for us, asking it? Is he a changeling? Is he mutable as a man is? Can he repent him of his gifts? Did he not foreſee our falls? Paid not he therefore the price? Becauſe he ſaw we ſhould fall ſore, therefore would he ſuffer ſore. Yea, if his ſuffering had not been enough, he would yet once more come again. God the Father, I may ſay, if the death of his ſonne incarnate, would not ſerve, would himſelfe and the Holy Ghoſt alſo become incarnate, and dye for us.

This Death of Chriſt therefore look on

on, as the very pledge of Gods love towards thee, whoſoever thou art, how deepe ſoever thou haſt ſinned. See, Gods hands are nailed, they cannot ſtrike thee; his feet alſo, he cannot run from thee; his armes are wide open to embrace thee: his head hangs down to kiſſe thee: his very heart is open, ſo that therein looke; nay even ſee, and thou ſhalt ſee nothing therein, but love, love, love, love to thee: hide thee there, lay thy head there with the Evangeliſt.

This is the clift of the Rock, wherein *Elias* ſtood. This is for all aking heads a pillow of downe.

Anoint thy head with this oile, let this oyntment embalme thy head, and waſh thy face.

Tarry thou on this firme rock, and Ile warrant thee. Say with *Paul*, *What can ſeparate me from the love of God? can death, can poverty, can ſickneſſe, hunger*, or any miſery, perſwade thee now that God loveth thee not? Nay, nothing can ſeperate thee from the love, wherewith God hath loved thee in Chriſt Jeſus; whom he loveth he loveth to the

end. So that now where abundance of ſin hath been in thee, the more is the abundance of grace. But to what end? Certainly, that as ſinne hath reigned to death, as thou ſeeſt, to the killing of Gods Sonne; ſo now *Grace muſt raigne to life*, to the honouring of Gods Sonne, who is now alive and cannot dye any more.

So that they which by faith feele this cannot any more dye to God, but to ſinne, whereto they are *dead and buried with Chriſt*.

As Chriſt therefore liveth, ſo doe they, and that to God, to righteouſneſſe and holineſſe. The life which they live, is, *In fide Filii Dei*: in the faith of the Sonne of God, whereby you ſee that now I am ſlipt into that, which I made the third part of repentance: namely, newneſſe of life, which I could not ſo have done, if that it were a part of it ſelfe indeed, it is an effect or fruit of the ſecond part; that is, of faith, or truſt in Gods mercy. For he that beleeveth, that is, is certainly perſwaded, ſinne to be ſuch a thing, that is the cauſe of all miſery, and of it ſelfe ſo greatly

angreth

angreth God, that in Heaven nor in earth, nothing could appeaſe his wrath; ſave onely the death and precious bloodſhedding of the Sonne of God, in whom is all the delight and pleaſure of the Father: he, I ſay, that is perſwaded thus of his ſinne; the ſame cannot but in heart abhorre and quake to doe or ſay; yea, to think any thing willingly, which Gods Law teacheth him to be ſinne.

Again, he that beleeveth, that is, is certainly perſwaded, Gods love to be ſo much towards him, that where through ſinne he was loſt, and made a firebrand of Hell; the eternall Father of mercy, which is the omni-ſufficient God, and needeth nothing in us, or of any thing that we can doe, to deliver us out of Hell, and to bring us into Heaven; did ſend even his own moſt deare Sonne out of his boſome, out of heaven into hell (as a man would ſay) to bring us, as I ſaid, from thence into his own boſome and mercy, we being his very enemies: he I ſay, that is thus perſwaded of Gods love towards him, and of the price of his redemption, by

the deare blood of the Lamb immaculate, Jesus Christ, the same man cannot but love God againe; and of love doe that, and heartily desire to doe better, the which might please God.

Think you, that such a one knowing these things by Faith, will willingly insist and wallow in his wilfull lusts, pleasures and fantasies? Will such a one as knoweth by Faith, Christ Jesus to have given his blood to wash him from his sinnes play *the Sow* to nuzle in his puddle of filthy sinne and vice againe? Nay, rather then he will be defiled againe by his wilfull sinning, he will wash often the feet of his affections, watching over the vice still sticking in him; which as a spring, continually sendeth out poyson enough to drowne and defile him, if the sweet water of Christs passion in Gods sight, did not wash it, and his blood satisfy the rigour of Gods justice due for the same.

This blood of Christ shed for our sinnes, is so deare in the sight of him that beleeveth, that he will abhorre in his heart to stamp it, and tread it under his feet.

He

He knoweth now by his beleefe, that it is too much, that hitherto he hath ſet too little by it, and is aſhamed thereof. Therefore for the reſidue of his life; he purpoſeth to take better heed to himſelfe, then before he did. Becauſe he ſeeth by his faith, the grievouſneſſe of Gods anger, the fouleneſſe of ſin, the greatneſſe of Gods mercy, and of Chriſts love towards him, he will now be heedy to pray unto God to give him his grace accordingly; that as with his eyes, and tongue, hands and feet, &c. he hath diſpleaſed God, doing his own will: even ſo now with the ſame eyes, tongue, &c. he may diſpleaſe his own ſelfe, and doe Gods will: Willingly will he not doe that which might renew the death of the ſonne of God. He knoweth he hath too much ſinne, unwillingly in him, ſo that thereto he will not adde willing offences.

This willing and witting, offending & ſinning, whoſoever doth flatter himſelfe therein; doth evidently demonſtrate and ſhew, that he never yet indeed, taſted of Chriſt truly. He was never truely perſwaded or beleeved, how

foule a thing ſinne is, how grievous a thing Gods anger is, how joyfull and precious a thing, Gods mercy in Chriſt is, how exceeding broad, wide, high, and deepe Chriſts love is: Perchance he can talke and Preach of Faith, but yet truly in heart he never felt it effectually, for if he did once feele this raviſhing conſolation indeed, then would he be ſo farre from continuing in ſinne, willingly and wittingly, that wholly and heartily he would give over himſelfe to that which is contrary, I meane to a new life, renewing his youth, even as the Eagle doth. For as we, being in the ſervitude of ſinne, demonſtrate our ſervice, by *giving over our members to the obaying of ſinne, from iniquity to iniquity: even ſo we being made free from ſinne, by faith in Jeſus Chriſt*, and endued with Gods ſpirit, *a ſpirit of liberty*, muſt needs demonſtrate this freedome and liberty, by giving *over our members to the obedience of the ſpirit: by the which we are lead and guided from vertue to vertue, and all kind of holineſſe.* As the unbelievers declare their unbeleefe, by the working of the evill ſpirit in them, in the outward fruits of the

fleſh: even ſo the believers declare their faith, by the working of Gods Spirit in them outwardly the fruits of the Spirit. For as the Divell is not dead in thoſe which are his, but worketh ſtill to their damnation: ſo is not God dead in them which be his, but worketh ſtill to their ſalvation: The which working is not the cauſe of the one or the other being in any; but only a demonſtration, a ſigne, a fruit of the ſame: As the *Apple* is not the cauſe of the Apple tree, but the fruit of it.

Thus then you ſee briefely that newneſſe of life, is not indeed a part of repentance, but a fruit of it, a demonſtration of the juſtifying faith, a ſigne of Gods good ſpirit poſſeſſing the heart of the penitent: as the old life is a fruit of impenitency, a demonſtration of a lip-faith, or unbeliefe, a ſigne of Sathans ſpirit, poſſeſſing the heart of the impenitent, which all thoſe be, that be not penitent.

For meane I know none; He that is not penitent, the ſame is impenitent; he that is not governed by Gods ſpirit, the ſame is governed by Sathans Spirit.

For all that be Christians are governed with the spirit of Christ, which spirit hath its fruits. All other that be not Christs, are the Divels. *He that gathereth not with Christ scattereth abroad.*

Therefore my dearely beloved, I beseech you to consider this, and deceive not your selves. If you be not Christs, then pertaine you to the Divel; of which things the fruits of the flesh doth assure you, as whoredome, adultery, uncleanneſſe, wantonneſſe, idolatry, witch-craft, envy, strife, contention, wrath, sedition, murther, drunkenneſſe, gluttony, blasphemy, slothfulneſſe, vaine talking, slandering &c. If such like fruit as these grow out of the trees of your hearts; surely, surely, the Divell is at Inne with you, you are his birds, whom when he hath well fed, he will broach you, and eat you, chaw you and champ you, world without end, in eternall woe and misery. But I am otherwise perswaded of you all. I trust you be all Christ Jesus his people, and his children; yea, and his brethren by faith.

As you see your sins in Gods Law, and

and tremble, and ſigh, ſorrow and ſob for the ſame: even ſo you ſee his great mercies in his Goſpel and free promiſes, and therefore are glad, merry and joyfull, for that you are accepted into Gods favour, have your ſins pardoned, and are endued with the good ſpirit of God, even the ſeale and ſigne Manuel of your election in Chriſt Jeſus, even before the *beginning of the World.*

The which ſpirit, for that he is the Spirit of life, is given to you, to work in you, with you, and by you, here in this life ſanctification and holineſſe, whereunto you are called, that ſo ye might *be holy even as your heavenly father is holy.* I beſeech you all by admonition and warning of you, that you would *ſtirre up the gifts of God,* given to you generally and particularly, to the edifying of his Church, that is; I pray you that you would not moleſt the good Spirit of God, by rebelling againſt it, when it provoketh and calleth you to goe on forward, that he *which is holy, might yet be more holy, he which is righteous, might be more righteous*; as the evill ſpirit moveth and ſtirreth up the filthy to be

yet

yet more filthy, the covetous, to be more covetous, the wicked to be more wicked.

Declare you now your repentance, by workes of repentance, Bring forth fruits, and worthy fruits.

Let your sorrowing for your evils, demonstrate in selfe, departing from the evils you have used.

Let your certainty of pardon of your sins, through Christ, and your joy in him be demonstrated, by pursuing of the good things, which Gods word teacheth you. You are now in Christ Jesus, *Gods workmanship, to doe good works which God hath prepared for you to walk in.*

For the grace of God that bringeth salvation unto all men, hath appeared, and teacheth us, that we should deny ungodlinesse and worldly lusts, and that we should live soberly, righteously, & godlily, in this present world, looking for that blessed hope, and glorious appearing of the mighty God, and of our Saviour Jesus Christ, which gave himselfe for us, to redeeme us from all unrighteousnesse, and to purge us a peculiar people unto himselfe, fervently given unto good workes.

Again, Titus 3. *For we our selves also*

were

were in times past unwise, disobedient, deceived, serving lusts, and divers pleasures, living in maliciousnesse and envy, full of hate, and hating one another. But after that the kindnesse and love of God our Saviour to manward, appeared, not by the deeds of righteousnesse which we wrought, but of his mercy he saved us by the fountain of the new birth, and with the renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour; that we once justified by his grace, should be heires of eternall life, through hope. This is a true saying. But I will make an end for I am too tedious.

Dearely beloved, repent your sinnes: that is, be sorry for that which is past, beleeve in Gods mercy for pardon, how deepely soever you have sinned, and both purpose, and earnestly pursue a new life, bringing forth worthy and True fruits of Repentance.

As you *have given over your members from sin to sin*, to serve the Divel; your tongues to sweare, to lye, to flatter, to scold, to jest, to scoffe, to beastly talke, to vain jangling, to boasting, &c. Your hands to picking, griping, idlenesse, fighting, &c. Your feet to skipping, going

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ing to evill, to dancing, &c. Your eares to heare Fables, lyes, vanities, and evill things, &c. So now, give over your members to godlineſſe, your tongues to ſpeak, your eares to heare, your eyes to ſee, your mouthes to taſt, your hands to worke, your feet to goe about ſuch things as may make to Gods glory, ſobriety of life, and love to your brethren, and that daily more and more, diligently: for in this way to ſtand you cannot, either better or worſe you are to day, then you were yeſterday. But better I truſt you be, and will be if you marke my Theme; that is; repent you. The which thing that you would, as before I have humbly beſought you: even ſo now, yet once more I doe again beſeech you, and that for the mercies of God in Jeſus Chriſt our Lord: Repent you, repent you, for the Kingdome of heaven (that is a Kingdome full of riches, pleaſures, mirth, beauty, ſweetneſſe, and eternall felicity) is at hand. The eye hath not ſeen the like, the eare hath not heard the like, the heart of man cannot conceive the treaſures and pleaſures of this

this Kingdome, which is now at hand to ſuch as Repent; that is, to ſuch as are ſorry for their ſinnes, beleeve Gods mercy, through Chriſt, and earneſtly purpoſe to lead a new life.

The God of mercy, through Chriſt his Sonne, grant us his holy ſpirit, and work in our hearts this ſorrow, faith, and new life; which through his grace I have ſpoken of, both now and for ever.

AMEN.

FINIS.